/254 cont./

804 192 The period of a day is subdivided into the day (ẽn) and the night (kos). Early morning is called kosẽ; afternoon at the time when work is at an end, which is reckoned by the position of the sun, is called ff'nze. Other subdivisions of the day are made according to the interval of an ẽšnetc, meaning the time it takes to chew a dose of coca. In translation this designation is used for "hour." The largest period of time is the month, ãte, which is designated by the same word as for "moon." For the period of a year the Spanish word año is used. In former times the word [221] enzte was used. It is the designation for the large annual com- [226] munal fishing at the weir during the dry season in February. The [132] two rainy seasons, called nospá'nye, and the two dry seasons of the year, called sek, are not regarded as time intervals, but as seasons. The latter is at the same time the word for "sun."

823 [491] No large geographical orientations or regional, individual divisions of any kind could be discovered. Moreover, all of Tierradentro is enclosed by civilized areas -- there is even an auto road leading to Belalcázar -- so that many Paez men have seen the surrounding countryside and even cities with their own eyes.

[101] [186] 123 484 Only the western bordering mountains of the Central Cordillera, in the direction of Popayán, are conjectured to be the habitation area of the dreadful man-eaters, the Pijao. Geographical means of orientation are unknown. Traveling is done only during the day, in groups, and in company with a person who knows the way.

821 Of the stars it is only known that there stars that move and fixed ones, without their being distinguished in greater detail or according to constellations.

●202 [361] [203] It is amazing that, in spite of their settlement pattern of individual farms, the Paez do not have any optical or acoustical means of communication over larger distances. /255/ In case of urgent news or questions, children are sent.

802 There are numbers only from one to six and ten. For the designations seven to nine the corresponding Spanish numbers are used. The Paez word for "ten" (kóse pémba) literally means "no more hands" and indicates that the fingers were used for counting. The toes are not used for counting; anything beyond ten is

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4. Music

533 In no area of Paez culture is poverty evident to such an ex-
535 tent as in song and dance, the predominant expressions of the character and spirit of all peoples. No peculiar dance is per-
[173] formed among the /288/ Paez, and I heard no song sung. This undoubtedly represents an impoverishment, for it may be seen
533 from the folklore that in former times there was dancing. A
[173] similar conclusion must also be drawn about the playing of very
[181] agreeable music. Their knowledge of music, however, makes it highly probable that song also existed, especially among a people
[581] that is basically jolly and constantly disposed to jest. In fact,
521 it is very difficult for a girl who is slow in jocular conversation to
522 get a husband. And to my question about the Paez word for "sing
[192] house" listed in Uricoechea, the amiable Victoriano, to his own great surprise, was immediately able to give me a special word in his language, "mémyat."

534 It is not possible to say with certainty which of the musical
[171] instruments used by the Paez today is an original one. The absence of any kind of rattle, the outstanding instrument of the American natives, is surprising (*).

* Pittier de Fábrega (p. 325) /see the bibliography in the foreign text, p. 326/, however, mentions among the musical instruments of the Paez a rattle (tsoóts) in the form of a calabash with a handle, which was filled with small stones. Whether this may not perhaps be an instrument of the Negroes of Belalcázar is still undecided.

534 The cow horn (kǎ́čn) found in every house is not in the true
202 sense a musical instrument, but one for signaling. It is completely undecorated and, consisting of a horn sawed off at the tip, gives only one tone, which is produced in the same manner as the tone of a bugle or fanfare. This horn is used by the men when they come down from the mountains after a joint felling of the trees needed for housebuilding, in order to notify the village of their return.

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

inhabitants of these valleys established their residences, I may mention that the highest "plano" on the cordillera was found at about 3,300 meters at El Alto de las Cruces, one of the spurs of the Páramo de Buena Vista, the limit of the forest being here

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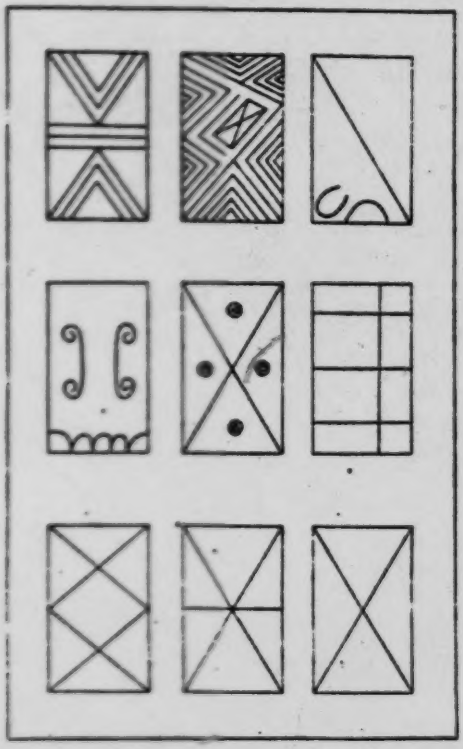

FIG. 2.—Geometrical figures on the "Piedra de los Sacrificios."

at about 3,600 meters. The greatest altitude of the abodes of the present Indians scarcely exceeds 2,600 meters.

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While on this subject I shall mention an explanation of the "planos" as it was given by one of our Indians. "In old days,"

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2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

he said, "the caciques or chieftains, had their messages transmitted from valley to valley by means of runners who were stationed at short intervals along the main roads. Each runner kept himself in readiness to start on the arrival of a message, thus insuring rapid transmission." As the "planos" and also the old trails are found on almost every ridge, it is difficult enough to judge of the value of this explanation; but, if I am not mistaken, such a system of communication existed without doubt at a short distance southward among the Incas of Ecuador and Peru, and perhaps extended into the Cauca valley.

On our return from Huila, while traveling between Toribío and Tacueyó, I noticed on the left an isolated hill with a part of its ridge separated from the rest by a deep cross-cut, evidently artificial. The top of the separated part looked in the distance as if also isolated by a ditch. My friend, Mr Emile Bizot, a mining engineer of wide experience in these parts, informs me that this is a common feature of the hilly district formerly inhabited by the natives, and that the enclosed surface always contains numerous graves (plate III, 2).

The high peaks of the most rugged districts of Tierra Adentro are often crowned by isolated *huacas*, which are especially sought by treasure-hunters. At Tacueyó we had the opportunity of admiring a set of gold objects found in such graves and of which we made the photograph reproduced in plate II, 2. The frogs are of a type quite distinct from those with which I became familiar in Costa Rica. The representative of a human being recalls certain Chibchan idols, or, according to Mr W. E. Safford, Kitšua amulets. As to the thirteen remaining pieces of gold, quite thin and almost uniform in shape, they are perfectly new to me.

Former and Present Distribution

According to Father Rodriguez[1] the Paez, or Paós, Indians lived on the summit and slopes of the *Cordillera de Guanacas*, "sierra muy fria que llaman el Páramo de las Papas," a defini-

[1] P. Manuel Rodriguez, *El Marañon y Amazonas. Historia de los descubrimientos, entradas y reducciones de Naciones*, Madrid, 1684.

4:Bernal Villa--33 E-5 (1952-1953) 1953 SC15 Paez SC15

/202 cont./
415 men first and then women, (and ending with the children of both
554 sexes. No one is left without a share.
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XII

The Cleaning of the Church

346 The so-called church of Calderas, a masonry structure, is a dilapidated old building, long and tall, with a two-slope thatched roof and a hemispherical bell tower supported by four beams set into the ridgepiece. Only the front of four columns with cornices and semicircular arches which form an antechamber lends the whole a certain charm.

346 What is called the cleaning of the church is the removal
794 of a few weeds that grow in the pavement in front of it and
796 clearing a line that encircles a small plaza. The task is minimal, but it is always performed. The act is symbolic more than anything else; what matters is the meeting of the fiesteros with their respective albaceros and laborers; an occasion for taking care of the albacero, an opportunity for merriment, talk, jokes, and even games.

Some 12 days before the fiesta and on a Thursday, accompanied by the cabildo, music, and firecrackers, the fiestero leaves his house and goes to occupy one in the pueblo. He takes /203/ along the bull that will be sacrificed on the following day. Two days later, that is to say, on Monday, the cleaning of the church is carried out. On rare occasions
[202] it is done on a Wednesday. The ringing of bells announces the invitation and later tells the people that the cleaning is over, whereupon they drink the two calabashes of chicha which each fiestero has brought; the firecrackers are set off; "the albacero has earned a meal," they say, and deserves the honors of the table. The fiestero will take care of him with